ARAMBE FLAME

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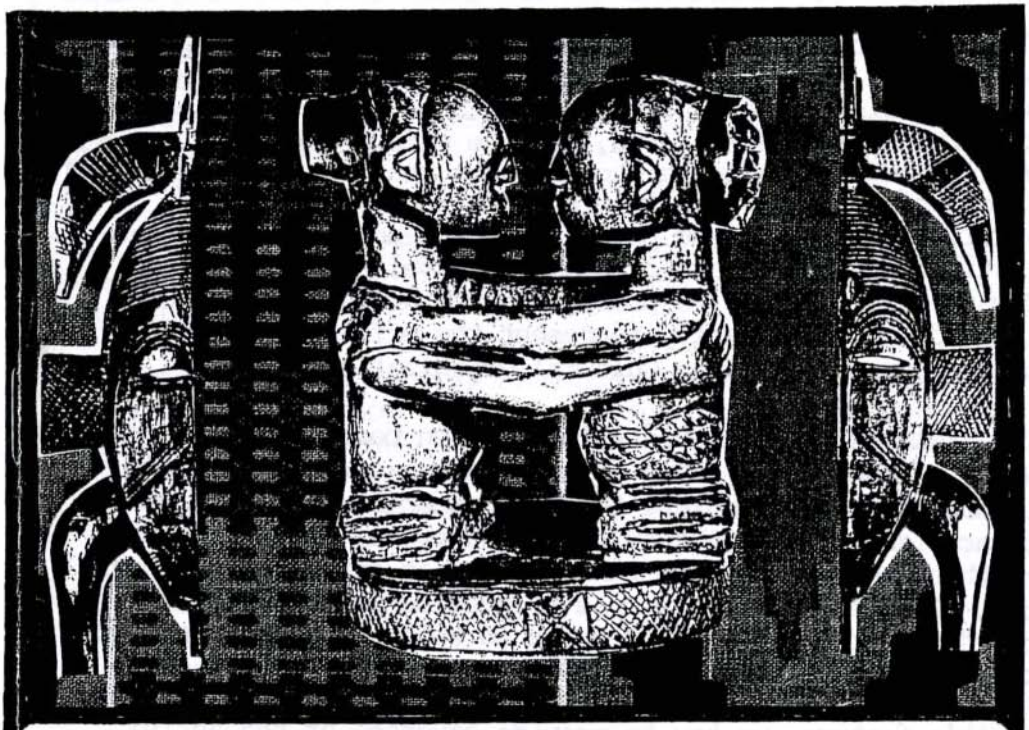

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Ernie's School Amendment: One African's Attempt to Make the Concept of Self-determination Real for Our People

The first feature in this edition of our From Other Sources section focuses on Ernie Chamber's amendment to LB 1024, the legislation which would, among other things, break the Omaha School District into three smaller districts. As things would appear at this time, these three smaller districts would be comprised of what Omaha school officials characterize as "high school attendance areas" and would represent areas that would have, respectively, predominantly African, predominantly Mexicano(a)/Chicano(a), and predominantly European student populations. The European(Caucasian)-run media in the Omaha/Lincoln area have reported on people's reactions to the Chambers amendment in such a way as to give the impression that practically everybody and their mamas are in opposition to it.

To quote Brother Chambers, from his Open Letter to the Community: "Those who know little are manufacturing and spreading confusion because they are confused. Those who know nothing are experiencing outrage, frustration and panic because ignorance breeds such reactions. A more sinister and culpable cabal of OPS officials, administrators and some teachers who 'know the real score' or ought to, are deliberately, in my opinion, misleading the public in order to generate fear, panic and opposition. Parents, students and many teachers have been misled through misrepresentations."

Ernie's not lying and media reportage of these misleading statements and so forth, as if they represented truth and accuracy, have served the function of giving a big boost to the efforts by European school officials, politicians, etc. to mislead, generate fear, etc.

Why would these European school officials, politicians, etc. want people to be fearful of and misled about Ernie's amendment to LB 1024? They would have the public believe that they're motivated by a commitment to "racial" integration and a concern that the division of Omaha schools into three dist-

ricts would retard the "progress" being achieved in "bringing the races together." But what is really motivating them is their obsession with being in control. The division of the Omaha school district would give Africans and Mexicanos(as)/Chicanos(as) say-so in the schooling of their/our children. After about four centuries worth of experience in dealing with and being dealt with by Europeans' institutions, we ought to know how they operate and the desires and obsessions that motivate them.

But this present matter is not just about what Europeans are doing and saying. It's not just about their rationales. As Africans, we should be concerned about and examining what we are saying and doing and what our rationales are. As Ernie has been pointing out, many of us have been speaking on LB 1024 based on ignorance of the actual legislation and falsehoods fed to us by school officials, politicians, media, etc. In an article entitled, "Many Leaders Dismayed by Eleventh-hour Proposal," which appeared in the April 8th Omaha World Herald, Pat Metoyer is quoted as saying, "I could not believe Ernie said that. That just blew me away. Blew me completely out of the ballpark. I highly respect Ernie, but he's so far off in left field on this one, it doesn't make sense." The article states that Metoyer is "a life-long north Omahan... [who] tells parents to enroll their kids outside the neighborhood or outside the district." Why does she give such advice? According to the article, because she believes, "black children in predominantly black schools are at an educational disadvantage."

Maybe this African woman is correct. Maybe African children in these predominantly African schools are at an educational disadvantage. But what would account for it? The fact is that some African people, being at an educational disadvantage regardless of where they attended school, are so infected by the rhetoric and mythologies of "black-and-white-together"-ism that the prospect of some integration is more important to them than the quality of schooling their children receive. Likewise, these persons swallow the idea, without taking a moment to chew, that "separate-but-equal" lies outside the realm of possibility. And these same Africans apparently can't conceive of the idea that it is not necessarily a negative thing for a people to voluntarily choose to be apart from another people.

It's no wonder that there are African folks with such intellectual limitations. They are products of a school system that has taught them to "think" in a manner in which Europeans and European ways are at the center of everything. This has afflicted them so that they apparently do believe that the very fact of an African student sitting in a classroom with a European student will produce quality education for that African student. What they're really thinking about, though, is an equal education. It doesn't occur to these Sisters and Brothers that an equal share of something that is fundamentally flawed is not good share.

By attaching his amendment to LB 1024, Ernie is attempting to provide African people in Omaha with a mechanism--our own school board--by which we can take responsiblity to take something that is fundamentally flawed and transform it to the point where it will actually meet our children's needs. Ernie knows that it is what goes into the heads of children that makes them what they become, not who they happen to be sitting next to in a classroom. While some of us are tripping about some integration, our Brother in the legislature is giving us an opportunity to address the key issue of curriculum, the sets of subjects taught to our children.

As it relates to African and other people of color, isn't a system of so-called "education" flawed when it teaches students of color to see the world from a European(Caucasian) perspective, when it has African children, for instance, seeing George Washington as their hero, as the father of "their" country? Isn't such a system flawed that offers African children courses in such foreign/European languages as Spanish and/or French, but not even one of the couple of thousand African languages that are spoken? Right now, there are reportedly more than 3,000 Africans of Sudanese birth, many, if not most, of them speaking either Nuer or Dinka. Wouldn't it be of benefit for the African community in Omaha as a whole for there to be Africans there of U.S. birth able to sit down and communicate with our Sisters and Brothers from the Sudan? Sure, except that being products of the European-run school system, many of us don't see these Africans from the Sudan, or those from elsewhere on the African continent as our Sisters and Brothers, but as foreigners. According to recent press reports, the U.S. obtained around 50% of its oil imports last year from Africa. If Europeans have sense enough to see that it makes sense for them to learn Japanese and Chinese because

the Japanese and Chinese are ready to do business, shouldn't we have sense enough to understand that it makes sense for us to be able to speak the languages of African countries we might be doing business with?

No, it doesn't make sense to us because we're products of a school system that teaches us to be employees, not employers and because it teaches us that we are Americans or African-Americans, but not Africans.

Ernie is not "far off in left field." Ernie is hitting the ball out of the park with this latest move. And he is being consistent. He has, even before we voted him into the legislature, always stood up for the principle of self-determination for African people. He was acting on behalf of this principle when he successfully fought for district elections in the Omaha city council races and when he successfully fought for district elections in the Omaha school board races. If there are those of us who are far out in the funny places of a ball field, it is those of us who are not thinking for ourselves but are allowing European school officials, politicians, and businessmen to set our agendas for us and give us the words with which they expect us to speak. It is the very existence of those of us who fall into this catagory who may be the best evidence of the failure of the Omaha school system, and the U.S. school system in general, to provide us with what Ernie wants for us--a quality education.

-Editor

"As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance."

FROM OTHER SOURCES

African Member of Nebraska Legislature Clarifies Issues Related to Bill That "Resegregates" Omaha Schools

[On April 13th., 2006, the Nebraska State Legislature passed LB 1024, which includes an amendment by State Senator Ernie Chambers, dividing Omaha schools into three districts. The bill, and Brother Chambers' amendment in particular, has attracted debate and controversy on a nationwide scale. The following passages are excerpted from "Open Letter to the Community Regarding Reorganization of OPS" by Ernie Chambers.]

"This open letter is the first of several columns that will address LB 1024 and my amendment which reorganizes the Omaha Public Schools into three new districts of approximately 15,000 students each...

"My proposal...is a small part of a comprehensive reorganization of the administration of public school education which establishes a system of inter-related districts in Douglas and Sarpy counties; and it recognizes the reality of existing, intractable racial segregation in OPS and provides the means to mitigate its negative impact upon students and the quality of education by giving control of the schools to the people whose children attend them...

"As the linchpin of the law, 'learning community' must be defined: 'It is a political subdivision which shares the territory of member school districts and is governed by a learning community coordinating council'. The council is 'composed of one school board member from each of the member school districts, and the superintendent of each district shall serve as a non-voting member'. The authority of the council is spelled out in the law.

"LB 1024 establishes a two-county learning community, of which all public schools within the two-county area are members--including the three new districts resulting from the reorganization of OPS--making a total of 13 member school districts...To ensure equitable and adequate funding--and sharing of the obligation to contribute to the education of all public school children in the learning community--a system which can be likened to 'revenue sharing' is created. A 'common levy' is mandated for the learning community...

"Simply stated, LB 1024 provides that all districts contribute to the common 'pot' according to their respective means, then funds are distributed to the member districts according to their documented needs, all relevant factors considered.

"Every child is guaranteed by law the right to continue attending her/his current school after the reorganization of OPS. In addition, there is 'free mobility of students' between and among all of the 13 districts in the two-county learning community area(which was not the case without LB 1024); and free transportation is provided.

"Any district may seek authorization from the coordinating council to create a focus school or program(with no attendance area annexed) that is (1) 'Centered around meeting the specific learning goals that are an addition to the standard curriculum'; (2) 'Open to all students on an equal basis'; and (3) 'Designed to create an economically and culturally diverse learning environment'.

"An 'integration and diversity plan' containing elements mandated by statute must be implemented. All member districts must participate. 'Teeth' are supplied by the provision that any district which fails for two consecutive years 'to meet the participation standards' will be dissolved in accordance with the law...

"My proposal divides OPS into three districts, each of which will elect is own 12-member school board by districts and possess all the rights, powers, authority, duties, obligations and responsibilities of all other public school districts..."

-from "Open Letter to the Community," pages 1 and 3, April 20 THE OMAHA STAR(Omaha, NE)

Students from Historically "Black" Colleges and Universities a Positive Force in Lives of Hurrican Katrina Survivors

..."This year, while college students have been better known

for trucking to plush hideaways in Latin America, or on sunny beaches in Florida, many have dedicated themselves to working in the American Gulf to make the people damaged by Hurricane Katrina whole. Because of this desire, MTV and United Way sponsored a special project that attracted students at many universities, and subsequently more than 35,000 students participated...

"However, when the media began to focus on the event, stories emerged that featured students at predominantly White universities...they ranged from 12 to 78 each from about 50 universities.

"But nearly 250 students from Howard University alone became involved--a number that school officials said quadrupled that of any similar period in the past. Press interviews with these students revealed a strong motivation to effect change in the region, by partnering with Habitat for Humanity to mentor students, rebuild homes, clean houses, remove debris and paint...In this instance, at least one major TV network recognized the uniqueness of this contribution. ABC's 'World News Tonight' named the Howard students its 'People of the Week'.

"It should also be noted that students went from other HBCUs, including Morgan State University. Morgan called their project 'Katrina On The Ground'. HBCUs in the Atlanta area sent not only significant sums of money, but also choirs and other resources into the area. In addition, many of these institutions...accepted many students from the Gulf region on a temporary basis, in an illustration of family solidarity. It was a positive gesture of leadership of these often-maligned institutions..."

-from "Positive Spring Break for Black College Students," page 23, April 26 THE FINAL CALL

<u>"Black Male Leadership and Mentoring Project" Established at City College in New York to address Issue of Decreasing Numbers of Africans on Campus</u>

..."A recent edition of The Paper, a medium for people of African descent published by students at City College, reported an appreciable drop of Black students at the college. 'Between 1999 and 2005, the City College suffered an 11-point

drop in the percentage of Blacks in the undergraduate student body', wrote Professor William Crain, quoting a recent study by City Facts. 'In absolute numbers, the decrease was from 3,244 students in 1999 to 2,684 students in 2005'...

"...students and faculty members at City College have launched both a campaign to tackle the problems of recruiting more Black students and several innovative retention plans to keep them on campus.

"'We've been doing some good things here at City College', said Greg Williams, the school's president, addressing a meeting of the college's newly created Black Male Leadership and Mentoring Project last week. 'But we can do more. It is important that we reach out and bring in more young Black men, and we must do more to keep them here.'.

"During his remarks on the necessity for such an initiative, Dr. James DeJongh said that 'gender-based approach is a valid issue', given the disparity between Black male and female students on campus. He confirmed the figures reported by City Facts, noting that Black male students at City College are critically in 'need of support and assistance', some of which is coming from various programs at the college, including Black Studies and the Institute for Research on African Diaspora in the Americas and the Caribbean, where DeJongh is the chair.

"Professor William Gibbons offered a broad overview of the Black Male Initiative, emphasizing a call for role models to provide leadership training and conflict resolution. 'In the fall we will be recruiting a select number of students to be mentors' he said. 'Students of good academic standing will mentor' those who need to improve their grades, he added...

"Dr. Maudette Brownlee, who moderated the meeting and who chairs the campu's SEEK program, said there was a vital need for Black men to create a sense of community...

"Gloria Thomas of IRADAC...said the program would perhaps be better served if the mentoring were adult to child, and not among peers. 'This is not to dismiss the idea of students mentoring students, but we've had great success among our young Black women

with an adult as a mentor to the young people', she told a reporter. 'They need to hear from someone who has been there and can provide the role modeling and expertise they need to grow and to achieve'...

"Some of these issues will be discussed April 26 when the Black Male Initiative presents 'Black Male Youth: Creating a Culture for Educational Success', with Dr. John Hope Franklin as the keynote speaker ..."

from "Black Male Initiative Launched at City College," pages 11 and 41, April 13-19 N.Y. AMSTERDAM NEWS (N.Y., N.Y.)

African Comedian in Battle with U.S. Patent and Trademark Office over Use of Degrading Term

"Comedian and actor Damon Wayan's trademark bid for a clothing line bearing the racial epithet n---a has been rejected --twice--by the U.S. Patent and Trademark Office. According to trademark laws, a person cannot register a word that is scandalous or that disparages a particular group, however, Mr. Wayans' request is nothing new. Reportedly, there have been numerous requests by persons seeking to have exclusive rights to different versions of the N-word for their products or business. Lawyers for Mr. Wayans are still arguing their client's desire to go ahead with this venture, which includes a retail store featuring clothing, books, music and general merchandise, as some believe that hip hop has 'redefined' the word, making **it more** a term of admiration and recognition, rather than a slur."

-from "Clothing Label Slur Rejected," page 4, April 4 THE FINAL CALL(Chicago, IL)

San Francisco-based Organization Addresses Issues Facing the Darker Brown Faces of Immigration

..."Over 20 years ago, in 1982, the African Immigrant and Refugee Resource CEnter was founded as a direct result of increasing numbers of Ethiopian refugees fleeing the harsh dictatorship of Mengistu...

Today, the westward migration of tens of thousands of Sudanese, Nigerians, Congolese and a host of other Africans now make up significant numbers of newly arrived African refugees and immigrants. According to collected data, there are over million African immigrants living in the United States ...

Some are legal; some are not. All have the same catastrophic homeland experiences that continue to motivate them to try and brave international institutional barriers to become merican citizens.

Unlike many immigrants and refugees who arrive in America, fricans statistically have the highest levels of formal eduation of any groups in American history. The average African comes to this country possessing a bachelor's degree... fricans face the same historical demons in America that African Americans face.

Both cultures combined can learn a great deal through working ogether. Within the African immigrants and refuees, African Americans can learn that which has een forcefully torn away from us. Within the African immigrant and refugee populations, African Americans can teach them the knowledge and wisdom that e have learned braving a hostile political, economic and social environment.

Additionally, the African Immigrant and Refugee esource Center is actively reaching out to other mmigrant and refugee-related agencies to build the olitical bridges which will ensure that our collective needs are presented to the inquiring public...

AIRRC provides a host of programs for its clients. ur clients are served in French, Amharic, Arabic, igrinia, Oromigna, Somali and other African languages...

'The African American Immigrant and Refugee esource Center provides the following legal services: family based visa processing, asylum and deportation, citizenship and temporary status.

'In addition, one of the main goals of the AIRRC is o raise the standard of health within the African mmigrant community...

"AIRRC is the only institution jointly operated by African Americans and African immigrants in the San Francisco Bay area...Ultimately, we seek to heal the historical and spiritual bonds that have long ago been cut..."

-from "At AIRRC, the Color of Immigration is Black"; pages 1 and 8; April 26 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Program Enables African Students from New York to Share Lives with Their Counterparts in South Africa

"Students from the East New York section of Brooklyn have been getting to know their counterparts from South Africa through 'Sharing Our Lives: East New York/South Africa', a signature arts and literary workshop program of Community Works, developed in association with Groundwork, a non-profit organization that works exclusively with students from the East New York area.

"The project's workshops, conducted by a team of Community Works artist/educators, is exposing East New York students in grades 2-8 to a variety of South African art forms including Zulu and gumboot dance, mining chants and African jazz. Three hundred sixty students...are involved in 'Sharing Our Lives' and are communicating with students from the Theo-Thwala School, east of Johannesburg, South Africa by sharing letters and artistic expressions. The project, which runs from February to this June, has participants learning about South African history and experiencing contemporary life through a variety of guest artists and speakers. The cultural exchange is enhanced through video and the Internet.

"An energized and enjoyable manifestation of the current success of this project occurred last Friday as students from IS 292, PS 328 and PS 260 took to the stage of IS 292's Fiorentino Campus at 301 Vermont Avenue and performed African and hip hop dance and played African instruments, along with performing with the amazing African dance troupe Juxapower.

"Councilman Charles Barron, who helped get funding for the project, was on hand to greet the auditorium of students, fam-

ily and friends...Students also participated by reading poe-
:ry..."

-from "Students Bridge Gap Between East New York and South Africa," page 18, April 27-May 3 NEW YORK AMSTERDAM NEWS (N.Y., N.Y.)

Oil Companies' Practices in Nigeria's Niger Delta Region Con-
:inue to Fuel Sabotage and Other Attacks

..."On January 15, heavily armed members of the Movement for :he Emancipation of the Niger Delta(MEND) stormed Shell's Benisede flow station, killing at least 17 Nigerian troops and leaving an unknown number of militants and Shell employ-ees dead. Four days earlier, the group had attacked an off-shore oil platform owned by Shell, taking four workers hostage and blowing up a major oil pipeline. The militants then conducted a commando-style raid in February, destroying two pipelines and an oil-loading facility, and taking nine more hostages.

"The upsurge in resistance to Shell's abuses comes on the heels of two court rulings. The first banned the practice of gas flaring from oil wells, which creates more greenhouse gases annually than all other sources in Africa combined. The second court ruling demanded that Shell pay 1.5 billion dollars in compensation for the environmental destruction it has wreaked on delta communities. Shell has refused to comply with the rulings and is currently appealing them to higher courts...

'Resistance in the Niger Delta has continued with constant protests, sabotage and occasional armed confrontAtions. With MEND making increasingly bold and sophisticated attacks on Nigeria's oil infrastructure, it appears that the situation has now evolved into a full-on guerrilla war...

'In February, in response to the increased resistance, the military launched a series of aerial bombings of Ijaw villages sympathetic to the rebels. According to local Ijaw leaders, the bombings left at least 30 civilians dead. They noted that the military used an oil company's private airstrip as a staging ground for the attacks..."

-from "Resistance to Shell Erupts in the Niger Delta," page 32, May-June EARTH FIRST(Tucson, AZ)

BACK IN TIME

In the first African societies, the women played a major role without demeaning the man or making his role less important. The first accomplishment of the African woman, in partnership with the man, was the creation of a functioning family unit. This major step in human development laid the foundation for the organization of all subsequent societies and institutions.

In Africa the woman's "place" was not only with her family. She often ruled nations with unquestionable authority. Many African women were great militarists, and on occasion led their armies in battle. The Africans had produced a civilization where men were secure enough to let women advance as far as their talent, royal lineage and prerogatives would take them.

During the rise of the great dynasties in Egypt, Kush, and Ethiopia, the African women made impressive strides; some became heads of state. With the appearnace of Queen Hatshepsut, about 1500 years before the birth of Christ, one finds the beginning of their historical prominence in the affairs of state. Hatshepsut's reign was one of the brightest in Egyptian history...

Dr. Diop informs us that during the entire history of the history of the Pharoahs, African women enjoyed complete freedom, as opposed to the condition of the segregated Indo-European woman of the classical periods, whether she was Greek or Roman. He further informs us that "no evidence can be found either in literature or in historical records - Egyptian or otherwise - relating to the systematic ill-treatment of Egyptian women by their men. They were respected and went about freely and unveiled, unlike certain Asian women. Affection for one's mother and especially the respect with which it was necessary to surround her were the most sacred of duties...

Christianity..., which enjoyed a relatively peaceful

existence during its formative years in North Africa and the Middle East, held as one of its best known icons a black woman nursing her child. Christianity arose when Imperial Rome ruled most of North Africa and the Middle East, at a time when people were questioning old gods and searching for new ones.

The idea of a virgin mother and child had appeared in many ancient civilizations - among them, Babylonia and Egypt. Isis was the name of the North African goddess who gave virgin birth to the child Horus. As the Black Virgin, Isis was worshipped in hundreds of temples in Africa, Spain, Italy, and France. The spread of Christianity throughout Europe and the evolution of European nationalism resulted in the gradual replacement of the Black Madonnas by the later white Madonna and child...

It was only after the Council of Ephesus in 481 that the Virgin Mary and Child became the symbols of the Christian religion. After this time, Madonnas began to appear in Europe in large numbers. Most of these early Madonnas were Black...

The politicalization of the Christian church, and the growing dissatisfaction with Roman rule in North Africa and in the Middle East helped to facilitate the rise of Islam. While some North Africans welcomed this new religion, others resisted it. Resistance was put up by Kuseila, a general [in] Mauritania and his relative, Queen Dahia-al Kahina. Many North Africans rallied under the banner of Kuseila and were defeated in 682. He continued to rule Mauritania for five years, but in 688 was defeated and killed by a new contigent of Arab troops. His position as Leader of African resistance was taken by Queen Dahia-al Kahina. Under her leadership the Africans fought back fiercely and drove the Arab army northward into Triplitania. The fierce counter-attacks of the Africans under the leadership of Kahina made some of the Arab governors doubt that Africa could be conquered...

Queen Kahina was of the Hebrew faith and she never abandoned her religion. Her opposition then was purely nationalistic, since she favored neither the Christians nor the Moslems. Kahina was finally defeated and slain by Hassan-ben-Numan in 705. Her death ended one of the most violent attempts to save Africa for the Africans.

Source: John Henrik Clarke's introduction to THE CULTURAL UNITY OF BLACK AFRICA by Dr. Cheikh Anta Diop

PUBLICATIONS

Long-time Omaha journalist, Sibyl Myers, with the help of photographer, Frank Peak, and others from Omaha's African community, has initiated the DREAMLAND Historical Project through the non-profit organization Heart & Soul of Omaha. In the inaugural edition of DREAMLAND, Sibyl states:

> "We selected the name DREAMLAND to identify the project with North Omaha. Our namesake is the storied Dreamland Ballroom in the historic Jewell Building. However, today's DREAMLAND reaches beyond the ballroom's glory and recognizes local African Americans from various fields. Our goal is for the younger generation to learn from the older generation - 'connecting past to the present...paving the way for the future'. Our mission will be fulfilled with an interactive archives and resource center."

The Sister also informs us that it is one of the goals of the DREAMLAND Project develop a curriculum for elementary students that will highlight contributions of local African people. DREAMLAND is looking for family stories and photos and other materials. Address correspondence to: DREAMLAND Historical Project; P.O. Box 3292; Omaha, NE. 68103-0292. The phone number is (402) 933-0433.

ANNOUNCEMENTS

LACKXCHANGE.net is a free online networking directory for he black community. This is a resource that provides you ith free marketing on a local, regional and national scale. LACKXCHANGE.net is for African-American businesses, profes- ionals, non-profit organizations, service providers, enter- ainers or educators. The goal of BLACKXCHANGE.net is to upport the black community financially and provide vital nformation that will continue to inspire and sustain us.

The "Black Male Youth: Creating a Culture for Edu- cational Success" conference at John Jay College [Editor's note: This conference will have already taken place by the time you see this. It is possi- ble you may be able to obtain information as to discussions that will have been had plans that may have come from the conference by contacting www.cu- ny.edu/bmi.]

Bronx Community College(BCC) is having a free conference to address what it considers a very important subject: "The Black Male in Crisis: A Conference and Call to Action for Black and Latino Men." It will be held on Saturday, May 20... Bernard J. Gantt, associate dean of enrollment management, a co-organizer of the conference...has set issues to be covered at the conference. "We'll talk about gangs and we want to meet the young men where they are...Other topics will be fac- ulty relationships, we'll try to address the issue of how to communicate with police officers when you have interac- tions, so it doesn't escalate to something negative, we'll address the importance of education in terms of taking you from one plateau to another, we'll cover leadership issues, as a young man, another way to present yourself when you go for jobs, how to carry yourself, looking at where you want to be in the next three to five years. We'll address how they act with their buddies, which is influenced by where you might live...BCC is looking for those interested to send a 300 word email abstract description to maurice.martinez@bcc. cuny.edu or contact Maurice Martinez at (718) 289-5364. The deadline is the second week in May.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Ur Ser Ra

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HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa